that is, the D.I.S. (District Inspector of Schools), whether active or retired, was usually more permanent and could dig his toes in more happily. The social relationship was also ideal. Earning less than the other officials, he could yet offer them this rich hospitality of natural pleasures.

When we were in Maubin the D.I.S. was our friend U Taik Wan. He and his family of ten sons and daughters had the u-yin developed to its fullest. He had a low large house where the river took a bend and had fenced in this bed with bamboo stakes and a diving platform. The garden orchard stretched away from the house to a bamboo hut at the far end, with open verandahs under the trees. The speciality of his orchard were his sweet-sour marian trees. The marian is the *bonea Burmanica*, common to Burma and northern Assam, where it forms an ideal appetizer for the heat-drowsy inhabitants. It is sour, of a sharp biting sourness which now makes my mouth water with longing. It is too sour to eat except doused in strong salt sauce or fish paste, salt being our antidote to sourness, in which I differ from the English idea of cooking, for salt combines and merges in with sourness whereas a pound of sugar thrown into a gooseberry tart would still leave it too sour for me. The marian is a small fruit, green when young and orange-yellow when ripe, with a pretty purple seed which has given its name to the Burmese colour "mauve". There is a sweet variety which is not popular. Sometimes, however, a prize tree is found which produces a sweet-sour marian, a sour fruit with its sting taken off. Such a tree should be treated with the greatest care; its fruits must never be salted or pickled as sour fruits are treated, because the "sour" use would communicate itself to the tree by what may be called sympathetic magic. Rather, my mother made jam (with sugar) of these marians, for the improvement of U Taik Wan's tree.

My mother was very punctilious about such things; the girl servants were never allowed to pluck the citron leaves for our salad because a woman in menstruation makes the tender leaves of the citron tree curl up and lose their succulence when she plucks them. U Taik Wan had a row of sweet-sour marian trees which he guarded from flying foxes by throwing a net across one face of them, showing a wall of these creatures hanging head downwards, to passers-by.

Our pyaw-pwè-sas at the Taik Wan's always began with a lot of water-fun. We never used bathing dresses, but adapted our longyis for swimming. This longyi is shaped and wrapped, like the more famous sarong, at the waist normally, but women and girls take it above the bosom when they discard their jackets. This enables all our poorer women to bathe with perfect decorum at public wells and streams.

526 After the bath a dry longyi is slipped on over the wet one which is then
291 washed clean straight away. The poorest, who do not always possess a
•515 spare longyi, sometimes let themselves into a stream gradually, lifting the longyi higher as they go in, and when the water is bosom-high they keep the garment on their head, letting it down again as they emerge. Our use for the adaptability of the longyi was to stand on a diving platform with it opened wide at the bottom, jump feet first and let the air rush in, nicking the longyi in at the ankles as we struck the water. This

makes you land with a balloon which floats you for a minute or two like those swollen celluloid ducks in babies' tubs. My friend Tin Tin Thoung was just like a swan on these occasions; she was not pretty normally, being very thin and angular, but she had a long and graceful neck, and when she floated on the water, gliding along with her neck rising out of her big round longyi, she looked like a beautiful swan to me.
[262] After bathing, the Taik Wans' mother had basketfuls of Indian corn, the tender ones boiled and the tougher ones roasted, and dishes of the peeled marians doused in fish sauce awaiting us.

981 Besides these social visits there were special festivals that came with
585 the months, and occasions common to every family's history—the ear-boring of the girl, the initiation into the priesthood of the boy, and marriages of grown-up children—which had to be celebrated in traditional forms. Most minkadaws preferred to hold marriage ceremonies in Rangoon, Moulmein or Mandalay to have as much fashion and show as possible, but the ear-boring (*nadwin*) and initiation into priesthood (*shinbyu*) find a better background in country towns. Nadwin is the coming of age of a girl, not for marriage, but for the initiation into the pleasant vanities of a woman's life. It is fine enough to sit with a rich

796 was a ceremonial washing of the King's hair at the New Year, called the *tha-gyan daw gyi*. The water was always brought from the clear springs of *Gaung-se kyun*, the island lying dark and green in the Moulmein river. The island had a special sanctity because it was believed to [823] hang suspended from the heavens by an invisible cord. When the island passed into British territory after the first Burmese war, however, the waters of Gaung-se kyun were no longer used for this sacred purpose, and substitute clear water was got from the Irrawaddy.

•515 796 Burmese people wash their hair with the alkaline juices of the bark of a tree known as *tha-yaw*, combined with the seeds of the *accacia concina*. The bark, which is stored in a dried condition, is soaked for a few hours before washing, the accacia seeds are boiled in their pods until they are soft and are then crushed into the tha-yaw water. The result is a slippery mixture which we still use in preference to modern shampoos on the market. The provision of this in basins, and of clear water in big jars on our bamboo platform, was considered a meritorious act on New Year's eve. About twenty people came, bringing towels and a change of clothing. They washed their hair and bathed on the bamboo platform over the creek. The ladies put thanakha thickly on their cheeks and gave children blobs where the "roses" of English children's cheeks are, and we all sat on the edge of the platform, hair floating free in the breeze, and watched the sun go down. At night we helped to put the ground bark into little cups and stuck tha-byay leaves in the pots and went to bed full of pleasant anticipations. Tha-gya Min usually arrived about midnight, when Uncle Pyant got out his revolver and fired a salute to announce his arrival to the village. My male cousins stayed up to pour the water pots away, but we slept right through this actual arrival.

796 Early next morning we woke up to find big tubs of water placed on the front verandah. Uncle Pyant gave each child a piston for squirting water, and there was terrific excitement as we chased about the house to greet each other with the first pouring of water. Our maids and dependents always affected great terror at the immodesty of being bathed by great splashes from my male cousins; they shrieked and clambered up ladders in a most unladylike fashion and tried to barricade themselves from the drenching. In the street, too, fun had begun already. Children of about eight years and below were all stripped naked and let loose with their pistons and tubs of water to run and soak each passer-by.

But in the kitchens of the houses aunts and mothers were busy dishing out the morning meal to be sent up to the *zayat* where grandmothers keeping the fast would eat only this one meal of the day. My cousin Ma Aye Shwe and the dependent girls put on their brightest clothes of washable materials and set the trays on their heads. All the

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

the monks are perhaps

276 792 the most persistent chewers of the good betel. Smoking is prohibited, but nothing is said against betel, and it is considered a great stimulator of the meditative faculties. The lime used very speedily corrodes and destroys the teeth, and then the old póngyi has to make the scholars crush up the nuts so that they may not hurt his toothless gums. It is a common belief that no one can speak Burmese well till he chews betel. Demosthenes is said to have put pebbles in his mouth when he was practising oratory.

517 515 302 Alternate smoking, chewing, and conversation serve to pass the day, and after dinner, when the sun goes down, our villager has a bath down by the well to freshen him up. The water is drawn up in a bucket and simply poured over the body. Soap is never used, and particular care is taken not to wet the hair. The head washing is a special ceremony, to be gone through only occasionally, and then with circumspection. Dandies, as a rule, put a solution of rice and water on their hair every day to make it grow long, and cocoanut oil is also very generally used. Both sexes are proud of the length of their hair, and it is not uncommon to see it reaching below the knee and down to the ankles. The men wear it in a yaung or knot on the top of the head, while the sadôn of the women is at the back of the head. Both men and women are in the habit of adding to its size by interweaving false tresses, which are easily got, seeing that everybody has black hair, and that some young member of the family is constantly getting his locks cut off on his entry into the monastery. There is no more sense of shame in using false hair than there is in improving the appearance by wearing fine clothes. At his bath it is usual for a pious person to repeat a Pali charm over the first bucket of water, which is then slowly poured over the body. The object of this is to guard against sickness.

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517 514 291 After bathing, the Burman, if he is young, usually puts on his fine clothes, for except in the rainy season there is sure to be a dramatic performance, or a yein dance by the village lads and lasses, or an entertainment of some kind going on at some house in the village. The dress is very simple and picturesque. The paso is a long silk cloth, fifteen cubits long and about two and a half wide. It is

quiet), the time when the children become quiet, from 7 to 8. 9 to 10 p.m. is known as THATKYI-KAUNG-CHA (oldage-head-drop) when the elders begin to nod; from 11 to midnight and beyond is LUKLIN-PYAN CHAIN (Bachelors'-return-time) when young men complete their carousing and return to sleep. AYO (dawn) comes at the second cocks'crowing (first is at mid-night) about 4 o'clock. The KALA-DET (Indians-marching in) hollow wooden drum is struck in the phongyi-kyoungs at this time to awaken the village. The women who prepare breakfast, and the old folks who rise to worship appear at this time - but others may sleep on for an hour or so.

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It is obligatory to wash the legs and feet before retiring. In warm weather a mat is preferred for coolness - but in colder and damp weather a mattress is considered necessary for protection. Prayers taking from 2 minutes (most) up to considerably longer are generally said before bed-time. These praise Buddha and include such supplications as "may I be lifted up to heaven again." Dreams may be good or bad according to the disposition of the mate. Certain dreams have meanings applicable as omens. It is during sleep that the ghost of a recently departed loved one contacts the sleeper and, sometimes, succeeds in luring him away permanently.

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Analysis of home standard in Pathwe and in Refugee Camp.

The Pathwe home was in nearly every way superior to refugee camp home. Let us examine the nature of this superiority and attempt to see the adjustment which U Myaing made in the refugee camp. The Pathwe home was an independent unit as compared to the refugee camp apartment-like home. However we may not assume that U Myaing found this a disadvantage, since living in Pantanaw was "close". The quarters in the one case were separated by half a dozen feet and on the other by a bamboo partition. An important difference is that the Pathwe home was owned by U Myaing and he had inalienable rights there, whereas the refugee camp apartment was loaned to him for a short time period.

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Only about one fiftieth of the space was available in the refugee camp (15,000 cubic feet in Pathwe, 315 cubic feet in camp.) However,

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DEE Comb: Men use a western brand celluloid comb. Pathee: one costing ten pice or 2 annas was used for more than a year. Camp: none. This item is "not greatly desired". 302 435

SHAY-TOE-PANAT (Forward-push-shoe) Slippers: Burmese men's slippers consist of leather soles held to the foot by two leather straps. The straps, attached on each side to the sole at the instep converge in an arrow-shape between the big toe. The back is open. Pathee: three pairs of "airplane" brand sandals were used per year. They were bought in Pantanaw at Rs 1/4 per pair. Camp: He has one pair of rubber strap tyred sandals which last for 4 months. They cost 8 annas per pair in Rangoon. Six or Seven are desired per year, here, since they wear out rapidly on the cement pavements. 291 435

KONE-PA-NAT (heel-shoe) Wooden Clogs: The soles are wooden, and they are attached to the feet by a single strap of rubber(tyre tube strips) or leather placed across the toes and held to the sole by nails. Pathee: 3 or 4 pairs were used in one year. They were bought in Pantanaw at 8 annas. Camp: He used one pair per month due to hard wear on pavements and they cost 6 annas for one pair.

MYET-HNA-THOKE-PU-MAR (Face-rubbing-cloth) Face Towel: This item is made of cotton and measured a few feet square. Pathee: two were used and lasted about one year. They were bought in Pantanaw at Rs 1/4 each. Camp: one old one was brought from Pathee but it fell apart about a year ago. None is used now. Two are desired.

KO-THOKE-PU-MAR (Body-rubbing-cloth) Body Towel: Body towels are made of cotton and measure somewhat larger than face towels. One was used for every 3 or 4 months in Pathee (by the whole family). They cost Rs 2/8/ or 3/- and were bought in Pantanaw. Camp: none. 515 435

PADAUNG-LET-SUT (Ruby-hand-put-loop) ruby ring: A finger ring set with a ruby was in U Myaing's possession from the age of 18 to 30. It cost Rs 35/- 301

SHWE LET SUT (gold hand-put loop) Gold ring: A gold finger was used from the age of 14 to the time of evacuation. It cost Rs 17/-

SHWE CHE. THEE (Gold-gap-pin or button) Gold chain or button: A gold chain with attached gold buttons used to fasten the Burmese 291

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Menopause: MEE YAT THWAY SONE (Woman Disorder-Blood End). Daw Aw Zar reached her climacteric at the age of 50. She did not suffer from menopause symtoms, as she had taken the following preventative measures: she ha, eaten boiled duck eggs three at a time, and very frequently. Kyauk-Hpayon fruit jam was eaten all the time (since 25 ticals of jam can be offered on the altar and can then be eaten to last for 10 days. Phalaung-taung-hmwe root is thinly sliced, mixed with 25 ticals of palm jaggery, 6 pice worth of the 5 kinds of Hsa-mon seeds, and some salt, brewed together and taken. Also, each about two fingers small, were boiled and eaten with rice. Daw Aw Zar ate all these things until the age of 60.

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Smallpox: (Preventatives). The Burmese preventative measure for smallpox consists in rubbing the whole body in horse sweat and drinking mare's milk. The liver of the python is mixed with water and taken internally. Python flesh is also eaten and python skin is burnt and the ash mixed with jaggery (palm sugar) and made into pills to be taken orally. This is quite effective, and even if smallpox does come on later, it only does so in a mild form, as in the case of two of U Myaing's children who had only about 15 pustules each. U Myaing applied the preventatives. He tells us that practioners can shift the location of pustules. A pustule about to appear on the eyes of a child can be shifted elsewhere by using the tongue of the mother.

Medical injections-Vaccination and Cholera. Back in Pantanaw the English vaccinator come around only once in about three years, and consequently the children have been vaccinated only once in their lives. This, however is a service which is rendered free of charge. The youngest child has been vaccinated once here. The same remarks hold true for cholera injections also, except that every one in the family including the adults, have had only one inoculation each in their whole lives.

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Cleanliness. For bathing, U Myaing's family uses the hydrant in the camp twice a day. The soap which is used for washing clothes is also used on the body. In Pantanaw the river was used twice a day, and they had special soap for the body. In the camp clothes are washed every day because of their small number. In one month, the family uses up thirty cakes of soap each worth 2 annas, for bathing and washing. Teeth are cared for by cleaning them every morning with either salt or charcoal. This is true both of Pantanaw and refugee camp. It involves no special cost. In Pantanaw, the water used was water from the stream. This water was very clear, but it was also filtered before being used. In the refugee camp here the water is very clear and is used as it comes from the hydrant

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Warts: KATO. The cure for warts is to kill the mother wart by prodding it with some sharp instrument or pinching it away slowly.

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An important factor in the health of the family has been the supernatural. Daw Aw Zar was completely serious in informing us that the reason she was in good health at 72 years of age was that she had been good in a previous existence. This idea is apparently tied to the concept of merit acquisition in which the deeds of the present existence add to or subtract from the well being of the future existence. U Myaing states it in this manner:

"The good in this life is because of the meritorious acts in the previous existence."

recognised as over-stimulated by anxieties. "Don't talk my gall into disorder" is a common reaction to calamity tales. 158 753

The weather is important is maintaining health. Changeable weather as during the late part of the Monsoon season is generally unhealthy and gives rise to pulmonary disorders. One should provide head protection (through covering or shade from umbrella) from the sun's rays - which cause headaches by melting the brain. Colds come from getting wet in the rain resulting from the lack of sufficient bodily heat. MYEH HNGWE (earth-vapour) which rises as a steam in the early morning or after sudden rains is unhealthful in causing sore eyes and other inflamations. The "steam of the body" healthfully goes out in ordinary bathing and adds to one's comfort. Heat is a key factor in health and sickness being readily discerned as causes of local or general infection. The additional concept of "like producing like" helps explain the above beliefs. 753 132

The odor of AH HNYAW (fried food) is especially dangerous to babies and persons in a weakened condition. When frying, which will create extensive fumes, is to be undertaken the cook must give warning to the neighbourhood so that susceptible ones can be protected. Such persons take refuge behind the thick, cloth mosquito nets. Many heated arguments take place in our servants' quarters when the Indian fried food fumes carry over to the Burmese apartments. It is observed that this danger applies peculiarly to the Burmese - Chinese are also exempt since they are seen to cook with babies strapped on their backs. [252] [186]

Parts of the body are cared for with special ingredients. The eyes are cleaned with pure water or coconut water. Oil is frequently dropped into the ears through a feather quill. The mouth and teeth are cleaned with salt. Bitter foods keep the stomach fit. 515 751

Babies up to 1 year are fed on mother's milk or cow's milk. After one, rice chewed by the mother "to make it digestible" is added with some dried fish. After two, the child can chew its own rice, have a little meat, but no hot condiments. After five the child eats the same foods as the adults but is not allowed sour foods as this will "lessen the weight". After 16 or 17, this restriction is 853 561 262

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

No kind of wool is indigenous 286

130. LAYING OUT THE WARP.

or is spun or woven in Burma. Cæsar Frederick in 1569 mentions woollen cloth among the goods brought to Burma, *vid* Arakán. Web vests for boys and men, of European manufacture, are becoming general. The use of shoes of the European shape is bringing in the use of socks and stockings. The addition of a European shirt under the Burman jacket makes up the incongruous kit affected by the modern office clerks. With the increased use of body-linen have come the Indian washermen. The coloured stuffs are washed by the Burman women. The native dyes wash well, especially the silk dyes. An alkali-earth (*suppya*) is found in Burma, but soap is of modern introduction, and is now sold in every bazár. Needles used to be brought to Burma from China, as well as scissors, though the latter are also fashioned in Burma; at present both are imported from Europe. Burmans work the needle from them, like other Asiatics. The work is pinned to a cushion at the head of a post planted on the work-box. The use of the thimble was unknown until tailors came over from India, but is now general. The bulk of the tailoring is in the hands of immigrants from China; but their prejudice against the sewing-machine is helping to transfer the business to the Burman women. Nearly every well-to-do family in the towns has its sewing-machine.

291 [283 439] [296 463] 439 413 286 [177] 463 294

At sunrise the women start with their water-pots for the day's supply, and again before they cook the evening meal, which finishes the day's work. On the morning errand they do the most of their washing. In the evening they carry a spare cloth to change for the one they bathe in, which they wash and coil into a pad to put between the head and the water-

131. BURMESE CARVING OF WEAVING-LOOM.

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25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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[286]
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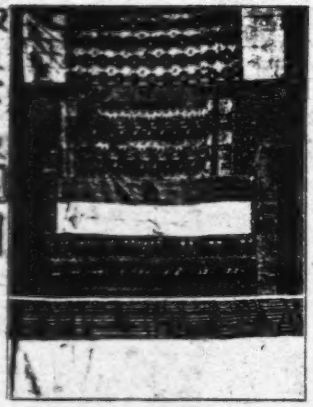


132. BURMESE SILK CLOTH PATTERNS.

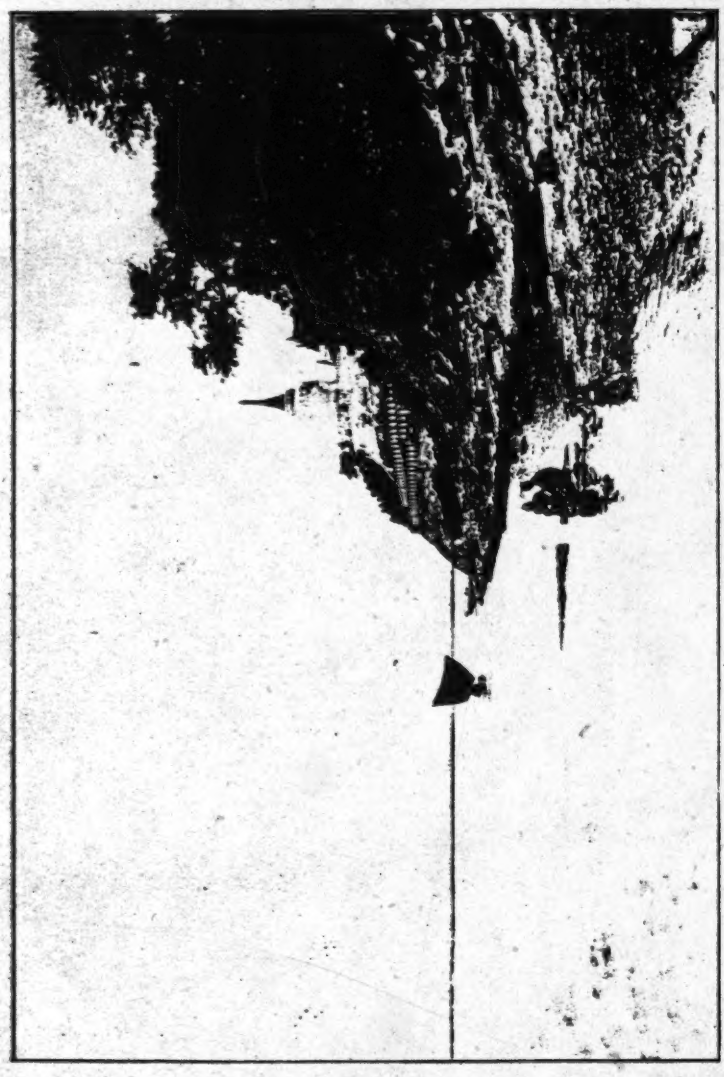
pot. The Burmans bathe in the morning or evening, and not in the heat of the day. Men and women bathe in their clothes and at the same places.

Burmans will travel far to a source of good drinking water. It is stored in porous earthen pots with covers, in which it settles and cools over-night. Rain-water is saved for other uses and stored in large glazed jars (*sin-ô*). A cocoanut ladle is used for dipping the water out, to avoid disturbing the sediment. In the rainy season the river water bears a heavy silt and has to stand for hours. Spring water is scarce owing to the distance of the Burman settlements from the hills. The ordinary sources are rivers, wells, and tanks. In the moist region the subsoil water comes up to, or near the surface during the rains, and in the drought sinks twenty or thirty feet. In the dry zone it is sometimes necessary to dig one hundred feet for water. Wells are generally fenced and protected from return and

133. THE SPRING.

25: Ferrars E-5 (ca. 1890) 1901 · APl Burma
Burmese AP4

[opp. p. 64]



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[To face p. 64.

189. BATHING-PLACE ON THE RIVER-BANK (PAGAN, JULY).

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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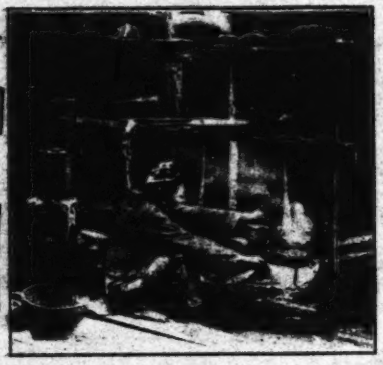
•[515]
[178]



142. THE COOKING-PLACE.

of a tree of the dry zone, ground into a paste with water on a special stone. It is perfumed by grinding sandal-wood with it. The paste is smeared on the face and left to dry, after which the excess is rubbed off. For great occasions the paste is left on over-night. But ordinarily the face is "freshed" with water (*myo-hna-thit*) on rising in the morning. The Burmans admire white teeth and polish them with charcoal on a soft stick. The old style of women's hair-dress was like the early *chignon* fashion of about 1867 in Europe. The *sadôn* in this form is seen in Nos. 30, 381. About 1880 a new fashion was set by the palace, which now prevails. Tresses of false hair are much used by the women. Flowers in the hair and jewellery complete the toilet, which, like that of the actors in the *pwè*, is performed in view of everyone. The men's toilet consists in combing their long hair (No. 127). They take pride in the size of their top-knot (*yaung*) and rarely eke it out with false hair in the way the women do. The heavy knot works loose, so that combing and knotting up go on perpetually. The hair of both sexes is coarse and straight and jet black. Children's hair gets foxy from alternate exposure to rain and sun. The hair is smoothed with cocoanut oil and washed with soap-nut once or twice a month. At other times the Burmans are concerned to avoid wetting their hair. The native wooden combs are coarse, but the Chinese tooth comb is beginning to serve a useful purpose. Burmans turn grey at forty to fifty years of age and are white at sixty to seventy. Baldness is rare. Aged men still wear their little top-knot. The men's faces are smooth, many

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143. THE FAMILY MEAL (OLD STYLE).

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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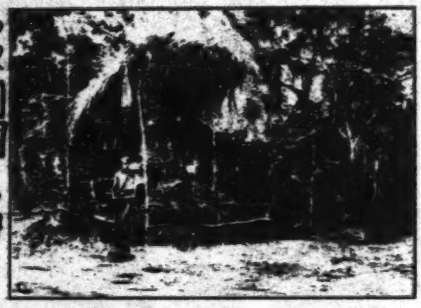

164. FOREST ZAYAT AND WATER-STAND (P. 63).

requirements? To which the *yahán* cordially responds, *pyippa, pyippa, tagádaw*—that I am, my valued supporter! Just as salutations are ordinarily omitted, so thanks are only expressed for special favours. The sense of obligation is conveyed by adopting courteous forms of speech, in which the particle *ba* always figures. The set forms of *please* and *thank you* are thus dispensed with. Where, however, a disparity of age or position exists, every act of the superior becomes by courtesy a boon. A Burman is disconcerted by a simple present, as well as by *bakshish* and payments above the stipulation, which he is particular to make beforehand. But when approaching a superior with a request, the inferior bears an offering of courtesy, generally fruit. The inferior makes *shibò* both on approaching and taking leave. A Burman does not stand, in the presence of his superior, but squats down. When he has occasion to pass close to his superior, he does not walk erect but crouches. By well-bred Burmans the gestures of respect are performed in a very graceful manner. Every Burman, the *yahán* not excepted, on ascending the *kyanníng* of a house, removes his sandals or shoes. As we Westerns respect the *roof* that our host has provided by doffing our head-gear, so Easterns respect the *floor* that is provided—an observance of a practical nature where the floor serves both for seat and table. In an analogous way to our greeting with the hat, the Oriental shows respect by slipping the sandals even outside the house. Still more courteous is the practice of washing the feet before entering a house or *kyaung*. Burmans always contrive to sit so as to hide the soles of the feet or to turn them

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165. RECEIVING A VISITOR.